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SATAN AND WAR

All are Responsible

MOST people today are consenting parties, and often active participants, in evils hardly imagined by our ancestors. Considerably more than a million people—it has been computed—have been killed by war since the end of the Second World War. That is a direct and conscious killing in an era which receives the name "peace" and is presided over by an international organisation, brilliant in conception and masterly in organisation, designed to create peace. It is not possible for anyone, no matter what his opinions may be, to escape responsibility for this state of affairs. Everyone, theoretically, is against it, only some are against it in different ways from others. The alternative to killings is to stop killing, but no one has shown within all the passions and the emotional forces that drive men to conflict how this is to be done. Every higher religion, of course, teaches that killing is an evil; but then all the higher religions have been teaching this for thousands of years. The trouble is that all men do not act in the manner demanded by the higher religions, and this creates complications presumably for those who do, and have the inner power —always a dangerous claim in religion—to do so.

The Fate of Social Responsibility

The various social responsibilities of men are different also. History suggests, quite apart from the accounts in the Bible, that Pontius Pilate was not altogether the most upright of proconsuls. But he was a proconsul charged with certain responsibilities and exercising—as certain men have to exercise in every society—considerable power. For the good of the state to which he belonged he had to maintain order in his particular field of civic jurisdiction. Apart altogether from the kind of man he was his position in society was very different from that of the exalted preacher living in communion with his Father. Religion has no right to neglect in its teaching the different social opportunities and responsibilities of the Founder of Christianity and the man whom history charges with putting him to death. Religion has no right to escape from the need of asking whether Jesus Christ could have been what he was in a proconsul's palace, or whether the Buddha could have followed the path of enlightenment in an administrator's office charged with maintaining the peace of a district in the Orient. The saint probably can only be a saint, because he is not charged with the exercise of civic power. The teaching of the higher religions must recognise the truth that all men belong to one another, and consequently all men must share the responsibility of acts done—if not by them, then on their behalf—by men in various positions in society.

One of the crucial problems of Christian theology is the degree of responsibility necessarily shared by the Founder of Christianity for the social structure of which he was a member and in which he acted and taught. Even at the face value of one of the commands certain things should be rendered to Cæsar; and quite apart from the fact whether Cæsar Augustus was a pleasant man or not he had—among other things—to sign death warrants, and presumably any other Cæsar would have done the same in his place. No man can co-opt out of the evil of the society of which he is a part, for society, just because it exists is evil as well as good.

The Death of a Symbol

Our ancestors, and many of our contemporaries had and have their own way out from this difficulty. Satan was the responsible agent for evil. Men were only responsible at secondhand as it were, when they succumbed to the temptations of the Evil One. Satan, it may be accepted, has been destroyed for most people by contemporary experience, but the reality of which he was only the phantasm still exists. Every evil for which Satan was ever held responsible is real enough in the soul of man. Only the phantasm or the symbol of it has been destroyed. The man who watches the machine which turns out the screws for the bomber which shall carry the atom or the hydrogen bomb is as much responsible for the intended result as anyone else. The person who as a citizen pays his taxes is equally involved. The only refuge from the evil of society is prison—where Tolstoy said every just man ought to be—or the monastery: but these refuges, of course, are only elaborate forms of escapism from social life, and, if the prison is seriously meant, certainly not even that.

Beneath the Surface

The problem of evil in modern society lies at the root of the affliction which all nations have to bear, of being relentlessly and almost helplessly driven to horrors no one desires. This problem lies deep beneath the surface of conscious thinking. On the surface men find phantasms and symbols that enable them to escape from the reality of their problem. Presumably, beyond the Iron Curtain, it is the "American Imperialist" or the "Capitalist", or some other current mythical figure, that is the cause of all the trouble. This side of the Curtain it is some sinister group in the Kremlin, or a War Lord, or a designing Communist. And as a background to all these phantasms there still exists vaguely in the popular and ecclesiastical mind some notion of the Devil "going to and fro in the earth, and walking up and down in it". The need for the solution of the problem is to go far deeper than these surface and face-saving caricatures to the actual human reality that calls them into existence.

The Artist and Society

It is perhaps the artist and not the theologian (at least the theologian who still manipulates the old symbols) who is showing the way. The major modern artists in all spheres of art are turning away from using the obvious seen world as the subject of their art and instead are depicting the unconscious. The human figure in the visual arts is no longer depicted as the figure seen or imagined by the physical eye, but the vague and often horrible impression of it that lies beneath the surface of the conscious life. Henry Moore's sculpture, for instance, digs deep into the unconscious and brings to seen form the wavering, horrible, yet, through the faith of the artist, ultimately beautiful shapes that exist there. The repulsive is shown as well as the beautiful, but the re-

pulsive ultimately redeemed—for those who can face it—by faithful emotion and beautiful control.

The Banner Questions

Can mankind in our day do what the artist is doing? Can it face the truth and face it together? Can it leave the conventional and the altogether proper, and enter with some collective intention into the depths of its instinctive life? Can religion carry out the creative act of disclosing to society—our society and not that of the nineteenth century—the hidden depths, real and not imagined, from which all action springs? Can religion, in short, do what it always ought to do, reveal the awful and the exalted in man in order that he might be redeemed?

These are the banner questions of our time.

ART AND DEMOCRACY

By Eric Glasgow

WHAT is remarkable about a great work of art, whether it be in the field of literature, painting, sculpture or music, is that it may be expected to possess some kind of spiritual message, a half-hidden power to reveal through the crevices of life its mysterious and sublime element, an evocative flavour which adds freshness and meaning to what is superficially familiar, and which vindicates man's claim to kinship with the Divine. There will be a quality of pure inspiration, piercing the fog of prejudice and preoccupation which is so commonly accepted, and a directness of apprehension, ignoring the second-hand and the conventional, which is often disconcerting in its rigorous fidelity.

It is because the artist seeks to restore contact with the neglected and more enduring aspects of life, because he is conscious, in anguish or in triumph, of another world than this, that his work is at once so valuable and so liable to be dismissed as arrogant nonsense or pretentious affectation. To a world which is, as most of us would readily admit, dominated by mistaken notions as to what constitutes reality, the process of disenchantment and transition, from the blindness of appearance to the illumination of deeper perception, is not always easy or spontaneous. Like the men in Plato's simile of the cave, we grow so accustomed to our surroundings that when we leave them and come out into the sunshine we are at first dazed and bewildered, and yet we blame not ourselves but the vision with which we are confronted; this alone seems to represent the troublesome absurdity and to merit the weight of our wrath.

Transcending Material Limitations

The fatal error, so often perpetrated, is to assume that art needs no training or development before it can be understood. "I know what I like", says the Philistine from the narrow limits of his pit, which generally means that he is, in the spiritual sense, hermetically sealed against the whole purpose and relevance of art, and so cuts out of his life the fullest and most satisfying perspectives. In fact art, of whatever kind, has a much more serious function than merely to divert or decorate; it is an essential means whereby human beings are enabled to transcend for a time their material limitations, to recognise the authentic germ within, by finding the wonder and majesty of God. The artist is a seer as much as the prophet, and his message may be as obscure and even as uncongenial. To expect it precisely to reflect the world, or to fit in nicely with it, is to deny the reason for its existence, which arises out of the distinction between what seems to be and what is.

Art which does not in some way speak to us from on high forfeits the claim to greatness, and if, as in the case of Picasso, it strikes us at first as unintelligible, that is probably because what it tries to convey is too profound and elusive to reach us without much adjustment of mind and outlook. It does not follow that art can therefore have no alliance with the commonplace, or that it must remain for ever the basis of an esoteric cult, detached from ordinary life. On the contrary, it seems that as soon as art is put in that position, it is apt to become decadent and effete, and that it flourishes in proportion as it robustly brushes with life. The point surely is that, like religion itself, art is intended not to evade or reject life, but to diffuse through it constantly an ampler and rejuvenating light. Art is an abundant fountain for the vicarious enlargement of human experience, since it enshrines, in a permanent form, what men have thought and felt in those slippery, transient moments when the pervasive "cloud of unknowing" is deftly swept aside, and all the petty distractions of life fall into place against a background of permanence and dispassionate continuity.

"Great in its Agonies"

It is not my intention here to contrast the rather exasperating symbolism of so-called "modern" art with the celebrated horses of Sir Alfred Munnings, since both can be equally unrewarding if an unreceptive mind is brought to bear upon them. What I want to emphasise is as true when we think of art in terms of old masters as when it means for us the work of Paul Nash or Roger Fry. In art, as in thought, progress is desirable, and that implies changes in technique as well as mere increase in quantity. Whatever the fashionable motif may be, art remains a potent force in the world, not to be disregarded, and a necessary agency for strengthening our awareness of the Divine. The supreme folly would be to cast it aside because it speaks in riddles or immensities, for that would be to expel from life some of its most gracious moods, its most significant and dependable intuitions. The artistic temperament is great in its agonies as well as its achievements, just as the saint often has an enlarged capacity for evil as well as good; and it operates on a plane which is not always easily attained. Many are the times I have wandered through art galleries trying painfully, fruitlessly, to catch the mood. Dates and names meant something, but I could establish no communion between myself and the element in the painter's art. Then, perhaps quite suddenly, I have found it, and the spirit responded like a butterfly released from its imprisoning cocoon. With art, therefore, as with religion, it is perseverance which counts, and sufficient circumspection not to despise as useless what is not a material necessity.

Art and the Public

One of the encouraging signs of our time, among many expressions of hardening materialism, is that the visual arts do seem to be attracting a more appreciative as well as a wider public. The leading papers, Sunday, weekly and daily, all have popular columnists on the subject, and the crowds which turned out to view the masterpieces from Vienna and Munich, when they were brought to London in 1948, were as miscellaneous in content as they were unprecedented in numbers. At many provincial galleries, too, exhibitions have been organised which have been relatively as successful. The historian Rostovtzeff, discussing the decline of the Roman Empire, once raised the question whether all culture is not bound to perish as soon as it begins to spread to the masses. For long the answer has been uncertain, the forebooding gloomy and perplexed; but at last it seems that a positive solution is in sight. At least it is encouraging to think that the abnormality of creative genius need not be extinguished by the steam-roller of democracy, for of all human activities the various aspects of art bear best witness to an immortal destiny.

WHERE WE STAND

By E. Savell Hicks

(Minister of the Unitarian Church, Dublin. The article is taken from a pamphlet with the title, "What Do These Unitarians Believe?"

UNITARIANS are in the fortunate position of not being obliged to use old phrases and reading into them new meanings, or to use words with equivocal mental reservations.

For us there is no element of theological terror concerning opinions which are honestly held. We consider the capacity of thinking and reasoning is God's greatest gift to man. We believe it has been bestowed in order that we may use it freely and fearlessly on every aspect of nature, on every occasion in our lives, and most of all on those vitally important subjects which are grouped under the word Religion.

We take reason and common sense as the basis of our faith. We say, and say quite frankly, that if a theory or opinion or dogmatic statement contradicts our reason, or runs counter to facts as we know them, then we cannot honestly

say that we believe it. If it contradicts our reason, then, to us at any rate, it is and must be unreasonable. If it conflicts with facts as we know them, then, to us it must be false. For us to say we believe in and accept it would be to say what is not true.

It might be argued that if we had more reason, or more knowledge we might come to a different conclusion, and might accept what we now feel unable to accept.

That might or might not be so; the fact remains that our reason being as it is, and the facts as known to us being as they are, it would be impossible for us honestly to say that we believe certain things. Therefore we quite honestly say that we do not and cannot believe them. Consequently Unitarians do quite frankly reject certain doctrines, ideas and beliefs which some other Christians accept.

We make no secret of the matter. We reject them not because it is any pleasure to us to differ from other people—but because we cannot honestly say that we believe them.

Authority

In common with all Protestants we do not accept the authority of the Church. Our reasons for that are partly historical, partly rational.

In our humble judgment all "authority" is after all only human opinion in the last analysis. It may be dignified by its splendour of setting, or its long line of tradition, but human opinion it still remains. It began with certain people *thinking* certain things. It continues because people still go on thinking them. That these people lived two hundred or two thousand years ago and that the world in general has gone on accepting what they thought, does not alter the argument. Millions of people have believed the earth to be flat. It's about as venerable an opinion as you could desire. Do you therefore believe it?

In common with all Protestants we found our faith on the record of struggle and aspiration contained in the Bible, and particularly on the New Testament record of Jesus and his teachings.

But unlike many of our Protestant brethren we reserve to ourselves the right to read those ancient records, bearing in mind the history of the Great Book. We peruse its pages not with the object of digging out texts to prove the correctness of some dogmatic conclusion which we have already adopted.

The Bible

The Bible was written a long time ago, and a great deal has been added to human knowledge since then, and a great deal is still being added.

We do not deny the inspiration and revelation in the Bible, but we believe in inspiration and in revelation so much and so deeply that we consider them as permanent factors in human life and spiritual experience. We believe in them as forces and factors still at work in the world: and consequently we do not limit their action to a special revelation to one nation, or to one religion, or in one book, however wonderful it may be.

Modern scholarship (fortunately representative of all schools of theological thought) has given us added information about the Bible and its contents which our forefathers did not, and could not possess. We know a great deal about the way it came to be written, the way in which it gradually grew to its present state, the various strata of growing and gradually improving thoughts about God and man and destiny, which its pages record. We know how many of the ideas, ceremonies and phrases of the Bible were borrowed from other religions, and woven in finer form into Hebrew thought. We recognise the vast gulf in time and in moral development and spiritual insight which separate the horrible barbarities recorded in early Old Testament books from the message of the Prophets and the Gospel of Christ: and we think of that revolutionary change of religious outlook not as marking a sudden change of Divine policy, but as a splendid and gradual evolution of the human mind, heart, and spiritual capacity.

All this is not Unitarianism. It is the conclusion of all modern biblical scholarship, open to *anyone* who takes the trouble to read.

It is asserted by some that we reject the Bible. We do nothing of the sort. We do not try to argue for verbal infallibility, because anyone who reads it carefully (not just a few carefully chosen pet passages, but the whole book), must admit both errors and contradictions in its pages. We gain nothing by refusing to admit these things, nor by trying to explain them away. They represent different stages in the growth of man's spiritual life.

If you ask us to accept the legends of Genesis as against the carefully tested facts of modern geology or astronomy, then we must say that the New Revelation of science must take precedence in value and truth over the stories in Genesis.

THE CHARITY OF TRUE RELIGION

By F. Kenworthy

IT IS A happy coincidence that a year in which, through the Festival of Britain, the inhabitants of these islands have been stirred to a keener appreciation of past traditions and great achievements they should also have the opportunity of learning (or re-learning) something of the significance of a man who in many ways is a true representative of the English spirit. In local and national celebrations of the Festival the contribution of religion to English life rightly has not been neglected, and Philip Doddridge, who died two hundred years ago, greatly enriched the life of his own times, and no one who may study his work, either in this bi-centenary year, or in the future, can fail to profit from it. Those who are fortunate enough to possess a copy of Alexander Gordon's *Addresses Biographical and Historical* (Lindsey Press, 1922), will read again his masterly appreciation of the eighteenth century divine, first delivered as long ago as 1895; others will do well to secure at the cost of 2/- a reprint of the address now made available by the same publishers. They will find it excellent value; a biographical sketch that is a model of its kind and that in itself would explain why its author was asked to contribute more than 700 articles to the *Dictionary of National Biography*.

As Gordon remarks, it is to use the language "of very thoughtless ingratitude" to speak of the eighteenth century "as a period of religious stagnation". It is true that the violent upheavals of the previous century had spent their force, and in certain ways the Dissenting interest suffered a decline. The Church of England was now securely rooted, and the legal disabilities from which the Dissenters suffered led many to find their way into the national church. Yet it should never be forgotten that those who remained faithful were men of sincerity and conviction. Had it not been so, Nonconformity would not have survived, nor come to make its influence so strongly felt upon English national life. The eighteenth century may have been "the Age of Reason", with "enthusiasm" at a discount until the revolutionary impact of the Wesleys and George Whitefield, but it does not mean that among the Dissenters men of piety and fervour were lacking. It was, moreover, the age of the Nonconformist Academies and the age when through the work of Isaac Watts and James Montgomery fine traditions of English hymnody were laid down. Pre-eminent amongst Dissenters was Philip Doddridge, who excelled in all these matters, and exerted an influence that none among his contemporaries could equal. As hymn writer, as tutor at his famous Northampton Academy, as practical philanthropist, and as one whose many sided activities were made purposeful by a deep personal faith, he is an attractive figure. With unerring touch, Gordon offers the reader a just appraisal of each facet of Doddridge's personality. But the full title of the Address is to be noted: "Philip Doddridge and the Catholicity of the Old Dissent". Denominational loyalties were far from clearly defined in the eighteenth century, but those who today will look to him as leader will recall that it was to "the Congregational form" towards which he expressed himself as "moderately inclined". In theology he was and remained all his days a "moderate Calvinist".

If, however, the modern Liberal Christian is attracted to Doddridge, it will be because of the remarkable spirit and temper of the man rather than because of any advanced or progressive theological opinions. He set out to achieve in the Dissenting chapels and communities, wherever his influence was felt, an ideal that others, too, had sought, but to which he gave a more than usual loyalty, and in practical

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By F. Kenworthy

IT IS A happy coincidence that a year in which, through the Festival of Britain, the inhabitants of these islands have been stirred to a keener appreciation of past traditions and great achievements they should also have the opportunity of learning (or re-learning) something of the significance of a man who in many ways is a true representative of the English spirit. In local and national celebrations of the Festival the contribution of religion to English life rightly has not been neglected, and Philip Doddridge, who died two hundred years ago, greatly enriched the life of his own times, and no one who may study his work, either in this bi-centenary year, or in the future, can fail to profit from it. Those who are fortunate enough to possess a copy of Alexander Gordon's *Addresses Biographical and Historical* (Lindsey Press, 1922), will read again his masterly appreciation of the eighteenth century divine, first delivered as long ago as 1895; others will do well to secure at the cost of 2/- a reprint of the address now made available by the same publishers. They will find it excellent value; a biographical sketch that is a model of its kind and that in itself would explain why its author was asked to contribute more than 700 articles to the *Dictionary of National Biography*.

As Gordon remarks, it is to use the language "of very thoughtless ingratitude" to speak of the eighteenth century "as a period of religious stagnation". It is true that the violent upheavals of the previous century had spent their force, and in certain ways the Dissenting interest suffered a decline. The Church of England was now securely rooted, and the legal disabilities from which the Dissenters suffered led many to find their way into the national church. Yet it should never be forgotten that those who remained faithful were men of sincerity and conviction. Had it not been so, Nonconformity would not have survived, nor come to make its influence so strongly felt upon English national life. The eighteenth century may have been "the Age of Reason", with "enthusiasm" at a discount until the revolutionary impact of the Wesleys and George Whitefield, but it does not mean that among the Dissenters men of piety and fervour were lacking. It was, moreover, the age of the Nonconformist Academies and the age when through the work of Isaac Watts and James Montgomery fine traditions of English hymnody were laid down. Pre-eminent amongst Dissenters was Philip Doddridge, who excelled in all these matters, and exerted an influence that none among his contemporaries could equal. As hymn writer, as tutor at his famous Northampton Academy, as practical philanthropist, and as one whose many sided activities were made purposeful by a deep personal faith, he is an attractive figure. With unerring touch, Gordon offers the reader a just appraisal of each facet of Doddridge's personality. But the full title of the Address is to be noted: "Philip Doddridge and the Catholicity of the Old Dissent". Denominational loyalties were far from clearly defined in the eighteenth century, but those who today will look to him as leader will recall that it was to "the Congregational form" towards which he expressed himself as "moderately inclined". In theology he was and remained all his days a "moderate Calvinist".

If, however, the modern Liberal Christian is attracted to Doddridge, it will be because of the remarkable spirit and temper of the man rather than because of any advanced or progressive theological opinions. He set out to achieve in the Dissenting chapels and communities, wherever his influence was felt, an ideal that others, too, had sought, but to which he gave a more than usual loyalty, and in practical

terms. As far as the Church of England was concerned, the ideal of a comprehensive national body widely inclusive because it would not rest on strict uniformity of liturgy, ritual and creed, was fading. Doddridge sought to make that ideal a reality amongst Dissenters and if his efforts did not prevent the rise of separate nonconformist bodies at least he did "more than any man in the eighteenth century to obliterate old party lines, and to unite nonconformists on a common religious ground". "What is true religion?" he asked, "Is it to repeat a creed, or subscribe a confession, or perform a ceremony? If it be, I am sure religion is much changed from what it was, when the Scriptures were writ; and the nature of God must be entirely changed too, before such a religion can be acceptable to Him, or before it can have the least value in his sight."

He refused to support the orthodox among his own congregation and close the doors of his chapel to a professed Arian, while he offended others by giving the freedom of his pulpit to Whitefield. He was truly Catholic in outlook, a man of wide and generous sympathies, sure in his own faith, ready to honour and to work with all who were sincere and honest in their opinions. "Every benevolent and useful man in society I love and honour as such, whether he be or be not a Christian." Much is being said and written today about the scandal of divisions among Christians and the necessity of reunion. In spite of professions of goodwill any real and practical progress towards that end between Anglicanism and Nonconformity is negligible. So, we believe, it will remain, as long as uniformity of belief and church organisation is regarded as a pre-requisite. At least this can be said. Far more important for the welfare and reputation of the Christian religion than any rigid uniformity of creed and practice is the warm, generous, tolerant, yet deeply religious spirit of Philip Doddridge.

MYSTICISM AND UNITARIANISM

AN AMERICAN VIEW

By Stephen A. Fritchman

(This statement is taken from a recent sermon preached by the minister of the Los Angeles Unitarian Church. Although we expect and welcome considerable correspondence about it, its forthrightness, we judge, will give pleasure to many readers.)

UNITARIANS are not mystics, as a rule—but they are not necessarily extroverts, always hammering and pounding the timbers of a new world order—or a new city administration. They believe also in privacy, quiet, rest, the influx of suggestion and stimulation. One of the most repeated slanders is that Unitarians are coldly intellectual—given to books and polysyllabic sermons. But even these guilty ones, over-run with words and talk, are shy about communion and candles. Republican or socialist, Harvard-taught, or grade school taught, Unitarians bend the knee with difficulty, tell beads poorly, find the pontificating clergyman a bore.

We have seen mysticism used as a retreat from co-operative living, as a blind to rational judgment and criticism, and the supernatural illumination be proved a psychic delusion. Mysticism has been too often an ivory tower for the neurotic and the maladjusted, whose recovery was not improved but aggravated by the promises of vision and revelation. Let me put it this way: We do not dismiss the mystic with condescension; rather we say, we prefer other methods of religious living. We prefer the discussion to the expected influx of power through prayer; we prefer history and biography and science to the reported findings of the mystics who report words are impossible to find to describe the satisfactions of the soul, found in the beatific vision.

It is the sober conviction of most Unitarians that what is richest and finest in a mature religion, free of magic and superstition, can be communicated from person to person, and whether we use traditional words or new ones, we Unitarians in Boston or Los Angeles expect man to be larger, not smaller, because of his religion. The image of man grovelling before a cosmic potentate and confessing his impotence and asking for heavenly insight seems a grotesque contradiction to us.

William Sullivan was a devoted Unitarian mystic—a refugee from Roman Catholicism, who honoured our New York Church for several years. But he was a rarity and few followed his mystical conclusions, though they cherished him as a man and a leader. He never quite detached himself from the two worlds of the orthodox Christian.

Thirdly, Unitarians are not 20th century Hedonists. We are not willing to say that our ultimate goal is personal gratification of one's appetites, with one's neighbour a poor second in one's plans. In fact, we deny that the calculated effort to make us envious of the sybarite is acceptable to the thoughtful American. It is my private view that an overwhelming number of church members in this country follow their various creeds and preachers not because they agree with their Apostles' Creeds or Westminster Confessions or Lessons from Science and Health, but because they blunderingly and gropingly resent the seven day a week campaign, fabulously financed, to make them comfortable at any price—gentlemen and ladies of dubious distinction—cradled in Cadillacs, gowned and garmented by Adrian and Kuppenheimer. The instinctive feeling of being our brother's keeper irresistibly comes out. Man is too good to be damned as a mere consumer. For all of our paradise of plumbing and the deep freeze, we still want our minds to be more than gadget-managers. We want the pleasure of ideas, shared by men and women, secure, but also equal.

While we Unitarians are a materialist people—that is, not disembodied spirits—we try to practice a holy materialism where things are not in the saddle to ride mankind—but subordinate, the servants of man. The Unitarian knows that in a comfort-loving America the idealist, the thinker and the artist is only suffered, not encouraged; and he insists upon rejecting the mad passion for the latest fashion and the newest trinket as the deception it is—a substitution of the second best for the best—the best being, as it always has been, the life of the spirit and the mind. In spite of his boasted 13 million dollar profit in 1950, we Unitarians are not persuaded of the wisdom of Mr. Earl Puckett, the department store king quoted in *Time* magazine as saying to his store managers: "It is our job to make women unhappy with what they have". This slogan leads not to the peace of mind that passes all understanding, but to the psychiatrist's couch and the insane asylum. Until every child has a pair of shoes a year, and a quart of milk a day, I'm for no talk against materialism, but when the Pucketts substitute saturating a few women with too much merchandise for giving all people the basic essentials, I say let the church speak out. We reach back 2,000 years and remember one man who had no more property than he could carry on his back, saying "Beware of the mammon of unrighteousness. Life is more than bread and the body than raiment". Dives and the rich young man are examples of the horror of the accumulative instinct gone out of bounds. Mary, the woman at the well, Nathaniel, and Nicodemus, examples of those who preferred the riches of the mind and the satisfactions of fraternity to the acquisitiveness of the Hedonist, bent on the endless quest of things.

THE ORIGIN OF THE EARTH

By J. J. Kipling

IN THE nineteen-fifties there are signs of a revival of that "popular" interest in astronomy which was prominent in the thirties. In those days it was largely influenced by Eddington and Jeans; today Fred Hoyle is the name with which we are all expected to be familiar. In his fascinating lectures for the B.B.C. (which received due, and not unfriendly notice in the pages of THE INQUIRER), Mr. Hoyle started from the Earth and took us, by stages, to the remotest parts of the known physical Universe. We are brought back to Earth again in a new book[1] by the Regius Professor of Astronomy in the University of Glasgow. Professor Smart evidently finds as much interest in the more domestic problem of the origin of the Earth as in the wider problem of the size, nature and origin of the whole Universe. Though the two problems are, in fact, closely connected, probably the former has the greater interest for most people. Indeed, in the past, when the geocentric theory of the Universe was held, it may have been accounted much the more interesting of the two. Certainly ideas of the Creation have not been lacking in the past. Genesis provides both the ancient, Hebrew, symbolic descrip

[1] *The Origin of the Earth*, W. M. Smart (Cambridge University Press, 11s. 6d.)

tion of the process, and the date allotted to it by a 17th century divine.

These are the Biblical answers to two of the three questions which Professor Smart raises specifically in relation to the Earth: Whence? When? How? The book gives an eminently readable account of the present scientific answers to these questions. It is based on lectures given to the Services, but unlike Mr. Hoyle's *Nature of the Universe* is far from being a mere reprint of a lecturer's script. Professor Smart maintains an easy style without losing the scientist's precision. He further tells us the whole story (in so far as it can be told), referring not only to astronomy, but to all the other sciences which have any concern with the problem. Sometimes they fit nicely together; sometimes there are intriguing discrepancies.

"Whence?" is mainly astronomical and gives a concise account of the Solar system, pointing out the implications of the theory that the Earth is a member of a family of planets which have come to be associated with the Sun.

"When?" has the more definite answer of two to four thousand million years ago (of which we have spent only about three hundred in providing these scientific answers). But in Victorian days there was a major controversy about it, probably more important to scientists than that in which some of their number were engaged with certain theologians. The geologists would not allow that the Earth was an old as the biologists required to fit in all the stages of evolution. The dispute was solved by, of all people, the nuclear physicists.

"How?" raises the vast question of the origin of the Solar system. Some of us, in our earlier days, learnt that the planets had been formed from part of the Sun itself. That theory has now met with difficulties and others have been suggested. Professor Smart gives them all a fair hearing; Mr. Hoyle's, it may be added, is but one of the many. So far, none is completely successful. This may sound a barren and disappointing conclusion, but each in turn provides great stimulus to the imagination.

YOUR PAPER

"I READ your magazine every week with great interest", writes an eminent Swiss theologian. Every week THE INQUIRER goes to most European countries. It has regular subscribers in America and the Dominions.

You would help us to extend its foreign influence further by extending its sales at home.

Tell your friends about your paper. Make sure it is on sale every week at your church.

All this is of great interest (indeed, of far greater interest than these paragraphs have conveyed), but why should it be relevant here? Professor Smart is adept at showing not only the workings and development of the scientific method, but also its limitations. Many readers, after reading the book, may, with him, ask questions which it is not for science to answer. After the scientific "-ologies" have finished, is it not time for theology to start? This is not, of course, to ask theology to continue the description of the earlier history of the physical universe from the most remote point which science has yet been able to reach. It is rather to ask theology to give its most recent answer to a further and different question. Perhaps the nearest we can get to formulating it in one word is "Why?"—a question which, in the last extreme, is of no use to a scientist.

The answer to that question is not only significant in itself, but has further implications—Professor Smart ends his book by saying that "to one astronomer at least 'the Heavens are telling the Glory of God and the Wonder of His Works'." Each generation has found its own doctrine of Creation. The expression of these theological ideas has often used the concepts of the current cosmology, as Dorothy Sayers reminded us, in reference to Dante, when she discussed Fred Hoyle's lectures. Present-day developments in cosmology do not demand to be used for theological statements. They have, however, created an interested audience to whom a statement on the doctrine of the Creation might very opportunely be given at the present time. May we hope that Liberal theology will find this the appropriate occasion for reviewing its ideas and, while using the "New Cosmology", present them for the twentieth century man in his own idiom?

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

(We must inform our correspondents, once again, that any letter over the desired length, is likely to be cut by the Editor.)

"STAMP THIS DEPLORABLE PRACTICE OUT"

SIR,—It was with amazement that I read your correspondent, M. Constance Harris's letter.

She views with complete composure and even approval the most reprehensible practice of "Chattering before and even during the Service".

I have always believed that on entering a church one enters into the nearer presence of God. That being so the pervading environment should be an atmosphere of reverence to enable us to attune our minds to receive the moral help for which we attend church.

This I contend is not possible if the peace is disturbed by persons several pews apart carrying on an animated conversation on last week's meat ration or what took place at the previous Mothers' Meeting. There is a place for everything but the church is certainly not the place for frivolous gossip.

Putting myself in the shoes of a stranger visiting one of these churches, knowing nothing of our Faith and for what we stand, I know what my reactions would be. To enhance our prestige and increase our members we must stamp this deplorable practice out.—Yours,

H. B. Covington.

Birmingham.

WAR AND PEACE

SIR,—There seems to be implication in the Rev. Nicol Cross's letter that the burden of war guilt lies upon those who perhaps half-heartedly, prepared for peace rather than upon those who wholeheartedly prepared for war. "Christianity in its simplest form only spurred Hitler to rush over Europe"! Was Christianity, in any form, the spur? Who lies open to the charge of deficiency of knowledge of "the complexity of political psychology and process"?

If we are to be prepared in these days with what and for what are we to be prepared? Are we to be prepared to use the atom bomb and worse? Can we pay that degrading price for anything? It is not for me to compare our relative profundities but in this matter it seems to me that Nicol Cross is far too simple although it is my respect for his quality of thought that makes this letter such painful writing. His last sentences perhaps are the most puzzling of all, for a saved soul surely is not one that behaves like a cat curling itself in the warmth of a hearth-rug. Does the writer mean that a saved soul supports war preparation, or does he mean a saved soul should be indifferent to preparation or non-preparation.

—Yours,

John Hinkins.

Leeds.

SIR,—Regarding the letter from the Rev. R. Nicol Cross on "objectionable" resolutions at the G.A. in last week's THE INQUIRER—even though resolutions are passed by a bare majority nevertheless that majority is the voice of the body, and must be allowed to speak despite the risk of its being misunderstood anywhere, or incorrectly reported. That some resolutions are put up by people with an obsession is most natural and is no crime for a reprimand. In the present state of the world I wish that more of us, especially in our churches, were obsessed with the desire to make a patient and intelligent study of peace and war. It occupies the mind of the Protestant churches in America to the extent that they have recently issued another report entitled "The Christian Conscience and Weapons of Mass Destruction". They say that they have neither more nor less right to kill with a rifle than with an A bomb or H bomb; and that what may or may not be morally done by the Christian depends not upon the distinction between weapons but upon motives for using and results of using *all* kinds of weapons. It proceeds—"The dreadful prospect of devastation that must result from any major war illuminates . . . the immorality of those in any country who initiate an aggression against which the only effective means of defence may be the resort to atomic weapons."

It seems to me absurd that a body of men calling themselves Christian should regard the use of such weapons as defensive.

According to some philosophy they may be politically, nationally and even ethically right, but I cannot reconcile this belief with the teachings of Jesus, who may, perhaps have been wrong, on this subject. He preached turn the other cheek, and acted it unto death. If we think that in the last resort the use of A and H bombs is morally justified in order to save our civilization we have a right to say so, and to support their manufacture. But do not let us suggest that Jesus would approve.

When I am convinced that Jesus was wrong I shall cease from the church called "Christian". Meanwhile I prefer death, and even the death of all those dear to me to the guilt incurred by the use of these weapons. This is an important step in saving my human soul which Rev. Cross says is the business of the church.—Yours,

(Mrs.) Evelyn Savage.

S. Croydon.

THE INQUIRER

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NEWS REVIEW

WESTERN MINISTERS' MEETING

PENSCOT, June 4—7. Excellent weather, good fellowship and stimulating programme, Theology Revised: with sidelights from Gandhi and Nehru, Berdyaev and Krishnamurti. The Rev. R. Gray-Smith, of Hingham, Mass., was a very welcome and helpful visitor. In the closing meeting he reviewed the examination of intellect and spirit, awareness and consecration, Greek thought and Christian dynamic. The paucity of ministers gave point to the proposals for grouping, and their ages give urgency to the problems of the colleges. Penscot is enjoyable and formative and may well be reckoned as holy ground. *C. G. T.*

North-East Lancs. District Women's League.—The Spring meeting was held at Colne on Saturday, May 26, 1951. Representatives from seven branches were present. The service was conducted by Mrs. Bonner, of Colne. She took as the subject of her address, "Simple Religion". The service was very impressive, the singing of the hymns and the beautiful organ music by Mrs. Irving was greatly enjoyed. The service was followed by a business meeting. When Miss Newall gave an excellent report on the General Assembly meetings.

Thanks were given to all who had help to make the meeting such a happy one.

On May 29, a party of 130 members of the North-East Lancs. District League paid a visit to some of the Cheshire churches. Arriving at Altrincham about 11 o'clock, a service was held in the church and Mr. Vallance gave a brief history of the church and school. After lunch a visit was paid to Dunham Park then on to Hale Barnes where the party was welcomed by Mr. Harold Moore. Next to Styal and Dean Row, both very beautiful churches in the heart of the lovely Cheshire country. Then on to Knutsford, where the members of the Knutsford Women's League had provided tea in the schoolroom, the tables were well filled and the room was beautifully decorated with flowers which added much to the sense of fellowship and happiness.

The visitors all spoke in appreciative terms of the kindly way and of the welcome they had received from ministers and the helpers of all the churches. *M. M. W.*

Preston District Women's League.—There were 60 members present at the Spring Meeting, which was held at Lancaster. There was a Service held in their ancient chapel, the address was given by Mrs. F. A. Wager, President of the Preston branch, on the work of the Women's League, with special references to the meetings of the General Assembly. It was a pleasure for all the churches in the district to unite in fellowship.

Liverpool and District Sunday School Society—On May 6 at Hope Street Church, the society held its Annual Service taking part in which were scholars from the Merseyside schools.

There was a good attendance, including the usual representation of Cubs, Scouts, Brownies and Guides who presented their colours. The Rev. E. S. Price conducted the Service and gave the children an inspiring address on the the life of Lawrence of Arabia showing how his many qualities should set an example to all children.

Lye.—Saturday, June 2, was a great day for the oldest place of worship in Lye, when the Rev. Lawrence Chandler, B.A., was installed as minister.

There was a good congregation including friends from Oldbury, Cowley, Kidderminster, Stourbridge and Netherend. The service was conducted by the Rev. P. C. Whiteman, secretary of the Midland Christian Union and former minister at Lye.

The charge to the congregation was given by Rev. J. Bright (Netherend), and to the minister by Rev. Arnold Lewis (Shrewsbury).

In the absence of the secretary through indisposition, Mr. John Perkins (vice-chairman), read the invitation to the minister, who replied. After the prayers of installation by Rev. P. C. Whiteman, Miss G. Green (chairman) gave the right hand of fellowship to the new minister.

The Vicar of Lye (Rev. Vickery) was present, and apologies were received from Rev. W. Cass (Methodist) and Salvation Army Captain.

Plymouth.—The vast amount of good the churches and social welfare agencies would be able to do if they had the seven hundred million pounds annually spent in gambling in this country, or even the great fortunes being amassed by football pool promoters, was referred to by the Chairman, Mr. E. A. Roberts, in opening a discussion on Sunday, May 20, at the Plymouth Unitarian League on "Should Christians Gamble?" He pointed out how the Methodist Church in particular had for years past set its face strongly against the gambling evil in all its forms, quoted the latest pronouncement on the question by the Bishop of Exeter, and welcomed the attitude of the Vicar of Plymstock, who had declared that his church funds were not to be raised by raffles, draws and things of that nature.

Islington.—The death occurred on May 16, at East Grinstead, of Lady Sargent, widow of Sir Frank Leyden Sargent, a former Mayor of Islington, who had earlier been Secretary of Unity Church, Islington, for 20 years.

Both Lady Sargent and her husband had a long connection with Unity Church and were married there in 1898. She was the daughter of Mrs. Sydney Titford, who published in 1912 a history of Unity Church.

Lady Sargent, who was 82 years of age, had spent most of her life in Islington, but resided at East Grinstead since 1939, where the funeral took place on May 19.

Stand.—The first woman Mayor of Radcliffe, accompanied by members and officials of the Council attended a civic service held in the Sunday School. There was a large congregation. The service was conducted by the minister, the Rev. G. D. Foote.

THE GOOD LIFE

IN *Readings from World Religion* (by D. G. Champion and Dorothy Short, Watts, 18s.), eleven religions are described: Hinduism, Shintoism, Judaism, Zoroastrianism, Taoism, Confucianism, Jainism, Buddhism, Christianity, Islam, and Sikhism. A short introduction to each religion is given followed by selections from the various scriptures. The problem is poised—in this altogether honest book—about the substance of religion. The best men all agree about the best morality, they apparently differ about the way they reach this agreement. No one, on reading this book, would regard the different ways as unimportant. Men, perhaps, would be nearer the practice of the best morality, if they found out what divides them in religion. This book is not an inconsiderable help to that. *E. G. L.*

CALENDAR

SUNDAY, JUNE 24th, 1951

ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. GORDON BEVERLEY.
ABERYSTWYTH, New Street Meeting House, 11, Rev. J. TYSSUL DAVIES.
AINSWORTH, Un. Ch., Knowsley Rd., 11 and 3, Rev. B. GILL.
ANSDELL. (See Lytham St. Annes.)
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.
ALTRINCHAM, Dunham Road Chapel, School Anniversary, 12, Rev. W. DEAKIN, 6.30, Rev. A. W. VALLANCE.
BATH, Trim St. Chapel, Unitarian, 11 and 6.30, Rev. H. D. WIARD.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary St., 11.30 and 7. Rev. R. NICOL CROSS.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Rev. W. WADDINGTON.
BILLINGSHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL.
BIRKENHEAD, Un. Ch., Bessborough Rd., 6.30, Mr. FRANKLYN JOHNSON.
BIRMINGHAM, Ch. of Messiah, Broad St., 11 and 6.30, Rev. GORDON STEWART.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. E. E. LAWS.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. D. JONES.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Rev. ARTHUR WHITTAKER.
BOLTON, Bank St., 10.30, Rev. J. GORDON DAVIES, 6.30, Rev. E. D. EVANS.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 6.30, Supply.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TOWLAND.
BOSTON (Lincs), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Un. Ch., West Hill Rd., 11, Rev. L. RENFREW.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK.
BRIDGWATER, Christ Ch., Dampier St., 11, Junior Church, 6.30, Supply.
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Ch., Unitarian, New Road, 11 and 6.30, ——.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. H. CORAM DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11, Rev. J. H. CORAM DAVIES, 6.30, Rev. HELEN PHILLIPS.
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. F. SOWELL.
BURY, Chesham Unitarian Church, 10.15, Children's Service, 6.30, Rev. SCOTT L. JOHNSTON.
BURY, Bank St., 11 and 6.30, Rev. F. M. RYDE.
CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CROSS.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PETTY.
CARLISLE, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Rev. W. J. CROSS.
CHESTER, The Church of the Great Companions, Hoole Hill, 3, Rev. WILL HEYES.
CHESTERFIELD, Elder Yard Ch., 10.45 and 6.30, Rev. E. STANLEY PETTET.
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Supply.
COMBLEY, Staffs, Old Meeting House, Old Meeting Rd., 11, Junior Church, 6.30, Rev. P. C. WHITEMAN.
CROMER, Free Christian Church, Beech St., 6.30, Mr. BUCKLEY.
CROSSENDALE, Un. Ch., Hermitage St., 11 and 6.30, Rev. F. TIBBIT.
CROYDON, Free Christian Ch., Wellesley Rd., 11, Rev. J. P. CHALK.
DEAN ROW, 10.45, Rev. E. E. WHARTON. STYAL, 6.30, Rev. E. E. WHARTON.
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL.
DERBY, Friar Gate Unitarian Chapel, 11, Rev. M. CONSTANCE HOBSON.
DIDSBURY, Old Meeting House, 10.45, No Service.
DONCASTER, Free Christian Ch., Hall Gate, 11 and 6.30, Mr. WILLIAM LLOYD.
DOVER, Adrian Street Un. Ch., 6.30, Rev. ERNEST KAY.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAMUEL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. CHARLES EVANS.
DUNMURRY, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. STEWART P. WILSON.
EASTBOURNE, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. R. TAYLOR.

EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH.
GLASGOW, St. Vincent Street, Un. Ch., 11, Rev. ALEXANDER REID.
GUILDFORD, Ward Street Church, 11.15, Mr. A. G. TARRANT.

HALE CHAPEL, Hale Barns, 10.45, Rev. ALFRED HALL.
HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PAYNE.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENBIGH HILTON.
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. H. BARTLETT.
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL.
HORWICH, Unitarian Free Church, Supply.
HUDDERSFIELD, Fitzwilliam St., 11, Visiting Preacher.
HULL, Park St. Ch. (Un.), 6.30, Rev. RALPH PHILIPSON.

IPSWICH, Friars Street, 11; BURY ST. EDMUNDS, Churchgate St., 6.30, Rev. W. HAWORTH.

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER.
KIDDERMINSTER, New Meeting House, 11, Mr. W. W. WINBURY, 6.30, Mr. H. S. BERESFORD.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MOSSOP.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Rev. R. W. WILDE.
LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, ——.
LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Rev. LEONARD MASON.
LETCHWORTH, Vasanta Hall, Gernon Walk, 11, Miss C. HINER.
LEWES, Westgate Chapel, 11, Dr. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Supply.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Mr. S. KNIGHT.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURREN.
LIVERPOOL, Gateacre Chapel, 11 and 6.30, Rev. DUNCAN P. STEWART (Flower Services).
LIVERPOOL, Hamilton Rd., Everton, 6.30, Rev. BRIAN GOLLAND.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. E. SHERVELL PRICE.
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. A. J. LONG.
LONDON, Brixton, Effra Rd., 11, Rev. E. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, W.8, 11 and 6.30, Rev. JOHN C. BALLANTYNE.
LONDON, Forest Gate, Upton Lane, 6.30, Mrs. D. CORDELL.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CORDELL.
LONDON, Hampstead, Rosslyn Hill, 11, Rev. ARTHUR J. LONG.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIEVE.
LONDON, Ilford High Rd., 6.30, Rev. A. PEACOCK.
LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Rev. A. V. FOX.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Road, 11, Rev. A. V. FOX.
LONDON, Lewisham, Un. Ch., High St., 11, Mr. F. H. MULLER.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. G. E. HALE.
LONDON, Mansford St. Chapel, Bethnal Green, 6.30, Rev. J. W. DUMBLE.
LONDON, Richmond Free Ch., Ormond Road, 11, Rev. G. E. HALE.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
LONDON, Theistic Ch., 28 Bell Street, Edgware Road, 11, Rev. T. L. JONES.
LONDON, Wandsworth, Un. Ch., East Hill, 11, Rev. A. PEACOCK.
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6.
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. W. WADDINGTON.
LONDON, Woolwich, Duffin Road, S.E., 11.15, School, 6.30, Supply.
LOUGHBOROUGH, Victoria St., 6.30, Supply.
LYTHAM ST. ANNES (ANNESLEY), Unitarian Church, Channing Rd., 11 and 6.30, Rev. HERBERT CHARTERS.

MACCLESFIELD, Unitarian Ch., Market Buildings, 6.30, Mrs. MURRIE HILTON.
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Supply.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.15 and 6.30, Rev. J. PIPKIN.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTAM.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. D. T. EVANS.
MANCHESTER, Pendleton Un., Cross Lane, 6.30, Mr. C. W. BROWNING.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. WILLIAM DYER.
MANCHESTER, Renshaw St. Mission, 6.30, Rev. A. J. HEALE.
MANCHESTER, Stand Ch., Whitefield, 10.45 and 6.30, Rev. W. PRIESTLEY PHILLIPS.
MANCHESTER, Wilbraham Rd., Chorlton-Cum-Hardy, 6.30, Mr. A. E. POTTS.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Mr. J. S. HOLLAS.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWISS.
MAPLE, Culver Institute, 3, each Sunday.
MIDDLETON, Free Christian Ch., 10.30, Rev. E. A. DAVIES, 6.30, ——.
MIDDLESBROUGH, Christ Ch., Unitarian, Corporation Rd., 6.15, Rev. A. E. MORRIS.
MIDDLETON, Old Road Chapel, 6.30, Rev. JOHN EVANS.
MIDSOMER (see Lancaster).
MOSSLEY, Unitarian Church, Stamford Rd., 10.45 and 6, Mr. ERNEST SHAW.

NANTWICH, Old Chapel, 6, Supply.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. HERBERT BARNES.
NEWPORT, I.o.W., Un. Ch., High St., 11 and 6.30, Supply.
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY.
NOTTINGHAM, High Pavement Chapel, 10.45, and 6.30, Rev. GORDON BOLAM.

OLDBURY, Unitarian Church, Birmingham St., 11, Children's Service, 6.30, Rev. HAROLD A. GORE.
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Closed.
OXFORD, Manchester College Chapel, 11.30, Dr. H. J. MCLACHLAN.

PADIHAM, Nazareth Unitarian Ch., Knight's Hill, 10.30 and 6, Rev. W. HILL WAREING.
PARK LANE CHAPEL, near Wigan, 11, Rev. ALBERT SMITH, 6.30, Rev. J. GORDON DAVIES.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KERSLEY.
POOLE, Unitarian Church, Hill St., 11.15, Junior Church, 6.30, ——.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES.
PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALUN WILLIAMS.

RINGWOOD, Hants, The Meeting House, 6.30, Rev. ERNEST PENN (Church Anniversary).
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. WILLIAM MILLAR.
ROCHDALE, Blackwater St., 10.30 and 6, Rev. MAURICE JOHNSON (Church Anniversary).

SALE, Atkinson Rd., 11, Rev. J. WILLIAM DYER.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. W. T. WILKINS, 6.30, Mr. C. H. GREEN.
SHEFFIELD, Unity Church, Crookesmoor Rd., 11 and 6.30, Rev. E. D. DAVIES.
SHEFFIELD, Fulwood Old Chapel, 11, Dr. S. P. BHATIA.
SHEFFIELD (Attercliffe), 6.30, Rev. E. A. DAVIES.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Mr. A. P. HEWETT.
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. ROSSINGTON.
SOUTHEND-ON-SEA, Darnley Rd., 11, Children's Ch., 6.30, Rev. E. G. GREEN.
SOUTHPORT, Portland Street Church, 11, Rev. ALUN WILLIAMS, 6.30, Mr. G. CRAIG.
STALYBRIDGE, Un. Ch., Canal St., 10.30, Rev. E. D. EVANS, 6.30, ——.
ST. HELENS, Corporation St., 6.30, Mr. DAVID PATERSON.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Rev. IRVIN HODGSON.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOURBRIDGE, Presbyterian Un. Chapel, 11 and 6.30, Rev. ROSALIND LEE.
SWANSEA, Pennard, Free Christian Meeting House, 11, Rev. BASIL VINEY.
SWANSEA, Unitarian Ch., High St., 6.30, Rev. BASIL VINEY.
SWINTON, Swinton Hall Rd., 10.45 and 6.30, Mr. FRED BARR.

TAVISTOCK, The Abbey Chapel, 3.15, Rev. E. H. KERSLEY.
TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Rev. G. KEREKI.
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
TORQUAY, Unity Ch., Montpellier Rd., 6.30, Rev. C. W. TOWNSEND.
TROWBRIDGE, Conigre Unitarian Ch., 11 and 6, Rev. A. F. O. THOMAS.

WALLASEY, Memorial Church, Manor Rd., 11 and 6.30, Rev. EDGAR W. HILL.
WARRINGTON, Cairo St., 10.30 and 6.30, Rev. E. W. DEAKIN.
WARWICK, High Street Church, 3, Rev. T. J. JONES.
WATFORD, Friends House, Derby Rd. (by permission), 7.30, Dr. DOROTHY TARRANT (June 24th).
WEST BROMWICH, Lodge Road, 6.30, Mr. K. C. THEACHER.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS.
WHITBY, Flowergate Chapel, 6, Rev. W. T. WILKINS.
YORK, St. Saviourgate Chapel, 6.30, Rev. G. S. WOODS.

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AUSTRALIA

ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON.
MELBOURNE, Unitarian Church, Cathedral Place, C. 2, 7.30, Rev. V. JAMES. Monthly service at 4.
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. J. B. TOSKIN. Manse Telephone LX 5321.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ANGUS CAMERON.
TORONTO, First Un. Ch., 175 St. Clair Avenue West, 11, Rev. W. P. JENKINS.
VANCOUVER, B. C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. HOPKINS.
WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic, Rev. P. M. PETURSSON.

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Rd., 11 and 7, Rev. E. H. MORRIS.
WELLINGTON, Unitarian Free Church, Tisdall's Buildings, 100 Lambton Quay, Supply.

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Preacher: Rev. LAWRENCE REDFERN, M.A., B.D.
(The Mayor and Town Clerk will attend)

PUBLIC MEETING
on Saturday, 30th June, at 3 p.m.
SPEAKERS:
Rt. Hon. J. CHUTER EDE, Home Secretary
Dr. STANLEY J. KENNETT, of Liverpool
Mr. H. B. MOORE, Ex-President of the General Assembly
Mr. E. R. GREEN, President-elect of the North Midland Association

DEATH

TAYLOR.—June 7, suddenly, Charles Victor Taylor, youngest son of the late William Taylor, of Bolton, of Cranberry, Glyn Garth, Anglesey. Funeral at Beaumaris.

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